Extract in regard to the Mission at Zuni New Mexico.

"Our school during the past month, although there has been a continuous round of dances, numbering sixty six in all, with an average of thirteen. Several of the scholars attending last month belong to leading families, who have never sent their children to school before, some of them have been quite steady in their attendance, and appear to take great interest in learning. Mrs B. has a nice class of young girls learning to sew, and I have a class of larger boys I am teaching to work with carpenters tools and both classes are very much interested. I have fitted up the largest room in the "Mission Villa" for a work shop, and through some of my friends East I have obtained a few tools, and am trying to teach the boys how to repair, wagons, or anything else that is in need of mending. The Indians have a few old wagons, nearly all broken however, and one of the old Indians needed a wagon very much to gather his corn and I told him to go and get me a piece of wood, and bring the old wagon down to our shop, and we would put a new axle in for him. And sure enough the next morning the old Indian came with the piece of timber and then the old axle, and after hearing the lessons of my big boys, I left the school in charge of Mrs B. and took my working class and went to the shop. I had never made an axle in my life, but I had seen it done, and knew I could try it. We went to work and shaped the axle and put the thimbles on and set it up in tip-top shape, and it runs true and all right. And we (the boys and I) think we are pretty good wagon menders, and the boys are very much pleased. I received a few days ago from my brother in Connecticut the machinery for a loom, and I hope in a short time to complete the wooden frame for it and have it in operation. I expect in a short time to receive a complete loom and two spinning wheels. The Zunis are very anxious to learn, and they seem to think because I can do some things, that I can either do or show them how to do almost anything that needs to be done. While this is unfortunate for my time and adds very much to my labor, I feel that I am winning a place among them and hope to make them feel the need of a teacher and place confidence in what he tells them. If I never deceive them now, and show them that I know what I am doing when I am helping them to improve their condition, I have faith to believe that when I am able to speak their language they will listen to believe me when I tell them about my kind Heavenly Father. I long for the day to come when in their own tongue I can tell them the "Old Old Story". It will be new to them, and it is my earnest daily prayer that God will prepare their minds and hearts

interesting Sabbath School for us. Of course there is not
much variety about it. We have two rolls of Scripture
Texts, and I take a pointer and follow the lines and
as read in that way. We have prayer, the school

all standing. We also read from the children's Catechism, and we sing "Come to Jesus" and other hymns easy to teach the little folks. Then Mrs B. takes the pointer and the school reads with her. The Children appear to like the Sabbath School, and little by little we hope to lead them to remember "Domingo Ta-wan" the Sabbath day, and to keep it Holy; the Scholars are very quiet and attentive.

Without a school-bell it is utterly impossible to get any regular attendance upon school, or to get one quarter of the Children to come to school, and when in spite of all I can do, I find so few attending, and many of my best scholars so late, or perhaps not come for two hours after school time, I feel as if my time was being wasted. There is scarcely a people ~~under the face~~ ~~that have had~~ fewer advantages than the Zunis. Let me ask you to name a people with a language of their own, who have not had sufficient intercourse with people of other language to learn to speak that language, or have not been of sufficient importance in some particulars to induce men to learn their language. I know of none to fill this bill except the Zunis. Therefore I feel that this people are deserving of special advantages and should have them to place them upon an equal footing with other people.

You ask why the Mission at Zuni is unhealthful? I reply, drinking alkali water, teaching in underground rooms without sufficient ventilation to carry off the damp, much less the horrible stench of the dirty children, and last but not least, living without vegetables of any kind except now & then a sack of potatoes when they can be procured from Albuquerque, and then at a cost generally of 10 cts. per pound.

Extracts regarding
the Mission at
Zuni, New Mexico,
(conducted by Mr. & Mrs. B.)

Please return this after the meeting to (Mrs. O. E. H. Haines) -
I really need this paper
I will try to save it in my ...

Zuni Mission - New-Mexico -

Extracts from Reports & letters of Missionary - 1881 with list of Wants -

1- A new School-building -
2- A pump to raise water 60 ft -
3. A fence around Mission & School for a large garden -
4. Carpenter and gardening tools -
5- A Bell -

The Missionary Rev. S. A. Bentley is very earnest in his appeals for help in this Mission - and explains at length what is needed about the buildings for School, and Chapel, and dwelling-house purposes - Something must be done, both on account of the health of all living on these premises, and to make them answer the purpose for which designed -

About the fence, Mr. Bentley writes - "The Zunis raise good crops, and I should have had a good garden, if I could have kept the Indians & hogs out of it. The Indians wanted to see and feel and smell what green things were growing in the Americanolls garden and the hogs after pursuing the same tactics made up their minds that the Americanolls garden sass was good to eat, and eat it they did with as much relish, as we should enjoy it now if we had it -

It is true the sand blows very hard in Feb. and March but nobody begins to plant until April or May -

And with a wire fence, which is the only kind I would have in this Country, it will not stop the sand.

I can get Cedar posts, as easy as any other kind, and I am well satisfied from my own experience together with what other men are doing all around me only a few miles distant, that we can raise all kinds of vegetables here, unless it be perhaps Irish potatoes, and I think we can raise them. At Ft. Washington 1000 feet higher than us the soldiers have their Company gardens, and raise an abundance of all sorts of good things. In another direction St Johns, Arizona they raise an abundance of all kinds ...

Zunis raise nothing but Corn, wheat, red peppers, squash, melons and a few onions, and they generally ...

their children to pluck the early blossoms off from the vines. to eat, and the result is when frost comes all their melons and squash are green and unfit for anything we should say. But all of them are taken and stored carefully in the house and eaten by this people, and are all they have to eat except meat and bread, and many of them do not have much of the last two articles. Now I am strongly impressed with the idea, that if we show this people how, with even less labor, to fill their (many times very) empty stomachs, and clothe their almost naked bodies, we shall raise in their minds the inquiry,— Why do these Americanos know so much, and what is it that induces them to come to us and do so much to help us, no one else ever helped us.

Now I am in dead earnest about this matter, I am unable to preach to this people except by doing them all the good I can while I am learning their language and thus lay a foundation for future work".

As to the necessity of having a bell Mr Bentley writes— "That is something we need badly, I do not know how heavy a one we do need, we are in a valley about two miles wide. And it will be my aim if I live and stay here to get this people to scatter all over this valley and up and down it for 4 or 6 miles, And for permanent use I think we ought to have a Bell which could be heard distinctly 2 or 2 1/2 miles. I do not know how large a bell that would require, but I judge not very large. Many country churches have such bells, we are not in a noisy city, a bell could be heard a long distance here". Mr Bentley adds—"Let me say that I see no reason why this school should not be a great success. These Indians are worth all the other Indians put together. I have seen and been well acquainted with the habits of thousands of the Indians in the West and North West, and I assure you that these are a far superior [illegible] they are poor and needy, there is no question, that they are dirty and of bad odor, no one who has been here

will deny. But I do believe that if 20 per cent of the time and money expended on the Sioux Indians (of the same [illegible]) was laid out to civilize and Christianize these, the work would be done and we would have many and many a Christian Zuni. We have got to teach this people in a far different manner than the one adopted to reach the wild wandering Indians of the N.W. *These* have a religion of their own, to which they are devotedly attached. That religion keeps them poor and half starved. If we would win them, we must first address their stomach. Not by killing cattle and making big feasts for them, as is done every time *they* the Government want to have a talk with the Indians of the N.W. We must teach these Indians a higher civilization by a *patient* *living* example before their eyes. You give me a good large garden along with my school, where I can take ten or twelve of these boys and work two hours or more if necessary every day in the garden or tool-house, and show them that I know more than their fathers or their priests, and can teach them how to make a better *living* than they have ever been taught, and when I have accomplished that, they will listen eagerly to the great *reason* why we *know* more than they, and they will waste no more time in their silly though *very* *laborious* dancing.

I do wish you could see the family after family we are quietly gathering around us, many of them through their children. And if you could hear them tell how much they wish we could talk *much* Zuni, so we could tell them *many good* *many* things. And when they visit us, and I show them on the wall map, the U.S. and then point out Zuni, they seem in a measure to grasp the thought of the great difference between the Americanoes and them. The smallness of their little nation, and the [illegible] of the country. And they want to learn [illegible] American people. And we do thank the Lord f

opening up the way for us, and prospering our work, and we do take great pleasure in learning to talk to them, and it would do you good to see how anxious they are for us to learn to talk to them. They will sit by the hour some evenings when they come to see us, trying to teach us their own language. So you see we could not help but learn if we did not want to. And I am glad to be able to say, that the more we become acquainted with them the better we like them, and the more attached we are to them. I wish I could have the pictures of our scholars taken to send you. We have some of the handsomest boys and girls you ever saw in your life, and they are just as gentle and kindhearted and well behaved as they are handsome. Now I have this proposition to make to the Board - While I have other outlay here which will more than cover a 10th of my income, I am anxious for the improvements I have asked for, and I know the Board has many places to put every dollar at their disposal, so I will help all I can, and my offer is this - If the Board will let me have these improvements for the Zuni Mission within a reasonable time, including the fence for a field such as I need, the Board may retain 1/4 of the salary paid me by the Board until the first cost of the fence is repaid, for I regard a field in which I can show these boys how to work and what to plant of the next importance to the school. And if the Board can see its way clear to accept my proposition, please let me know at an early date. Our school during the past month, although there has been a continuous round of dances, numbered 66 in all, with an average of twelve. Several of the scholars attending last month belong to leading families, who have never sent their children to school [illegible] have been quite steady in their [illegible] appear to take great interest in learning. Mrs D. has

a nice class of young girls learning to sew, and I have a class of large boys I am teaching to work with Carpenter tools, and both classes are very much interested. I have fitted up the dryest room in the "Mission Cellar" for a work shop, and through some of my friends East I have obtained a few tools, and am trying to teach the boys how to repair wagons, or anything else, that is in need of mending.

Extracts from
missionary reports
and letters 1881

Please return soon to
Mrs. F. E. H. Haines
23 Centre St. N. Y. P. O. Box 1938 –

Jemes. New Mexico. Nov 29th

"To day we had fifty one Scholars. We often get discouraged, and if some of you could come and see for yourselves, we would rather. In spite of all difficulties, many of the children are advancing from year to year. We start much further on with them than we did a year ago. In regard to religion there is but little hope yet for the old Indians. They seem determined to stick out faithfully as Indians to the last. They dont show so much open opposition to School and religion, but their ways and customs are in direct opposition not only to School, but to every thing good. For an out and out heathen and a filthy Indian commend me to a Pueblo Indian. I could not, in a report, tell you the fortieth part of the difficulties we meet here, or of the strange and evil ways of these poor souls. To bring you "face to face" with them I will give you one example. Soon after we came here we became greatly attached to two dear little girls. ~~They were about our house a great deal, and we trusted~~ them entirely, and they were always true. When my cousin went from here to the Boarding School they went along. I went out into the town and wakened them up, and we got breakfast and hurried them off before day to avoid excitement. After a term at Boarding School, they were greatly improved. But the parents became dissatisfied and were determined to bring them home before the close of School. I informed the Agent, and he telegraphed the Principal not to give ~~up~~ the Jemes children (4). So they stayed until the last week of School, but it was entirely impossible to get them to go back.

The Indians seem to be scared, when they think there is any danger of any breaking away from their filthy customs. This Fall when the Montezuma performances came on, they took the largest of these dear little girls and with others shut her up with the Indians for six days. She is now about thirteen years old as near as we can tell. After this was over, then came on the big dance, as if to rejoice with the inhabitants of the

Infernal regions over what had been done. After this little girl had gone through these ceremoniel for six days, you could hardly believe the difference it made in her. Every appearance of civilization was banished, and she came out a thorough filthy squaw. Paint on her face, and buckskin around her legs with all of the dress and ornaments of a hopeless Indian. And she acted so hateful and strange that we almost gave her up entirely. But it seems that she was not so happy after all. Just last week she came, and said, that the next day, she was coming to live with us. And she came, and we took off the dirt and Indian toggery, and dressed her up complete. Yesterday the other little girl came, and submitted to the same, and as I make you my report, my wife and these two dear little girls are sitting sewing, and you would hardly think to look at these little girls now that they were Indians at all. So you have seen how a little girl who seemed to be longing for a better life, and who could kneel down and say her prayers intelligently and apparently sincerely, was taken by public order. of a Pueblo Government, and shut up ~~[illegible]~~ with three Indians for six days. And now I want to say, if you want to do good to these Indians, then strain every nerve to have this senseless Indian performance blotted out. But you ask how can it be done? Simply by declaring that they are people, and that they shall obey the laws, and act like people. If Government would do this, and give them one tenth as much money as they are wasting now, it would do at least twenty five times as much good for the Indians.

Now these are Indians, who must not be interfered with by any means. They even claim the right to kill any of their people who refuse to obey and perform just as they want them. This very year, our near neighbor the Pueblo of Zia killed a man and his wife (and she was with child). Let me ask you how can these Indians be christianized or even educated or enlightened while such abominable

Governments are in force, and while the Government of the U.S. merely wants a little secular education and dont care what the Indians do.
Missionaries in foreign countries can get some religious privileges and liberties for their converts, but not right here in our boasted America.
We had Communion ~~there~~ at Hot Springs in September, and had a very pleasant time. Rev J. Y. Rrea assisted us. I beg leave to say that you have given us no word about Peña Blanca. Could you let me know at once, something, so I can tell it to those who are waiting with such anxiety. A fine door opened there, but it will soon shut again, if something is not done at the proper time. Rooms are waiting there, and the people are anxious, but are getting restless. When ~~such~~ a thing is talked of in a country like this, it stirs up a fuss and general excitement among the sleepy populace. Two parties exist ofcourse, and the Priests head the one in opposition to all Protestant work. Then if a teacher is not sent, you can see the fix the school party is put into.
I am greatly in favor of Boarding Schools, and can never tell why one was not started sooner for the Pueblos and on a better scale. But the real hard work must be done right among these Indians!".